Volume X Chicago, Ill., August, 1933 Number 5

The Liberalist

ABUNDANCE

O my soul, how much dost thou need to live rich, full, free? Is not just enough sufficient? Thus, pray for just enough health to make work a pleasure; just enough wealth to supply your needs; just enough patience to toil until some good is accomplished; just enough cheerfulness that shall make others glad; just enough love that shall make you useful and painlessly helpful; just enough forgiveness that shall cause you to find much good in your neighbor; just enough grace to confess your sins and forsake them; just enough faith to lift a corner of the veil and make the things of eternity real; just enough courage to drive away every lurking fear; just enough hope to pin a star in the blackest night. Therefore, having just enough, you shall love what you do, more than to do that you love to do; and thereby discover that you have all that life contains!

—Argow.

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The Peoples Church

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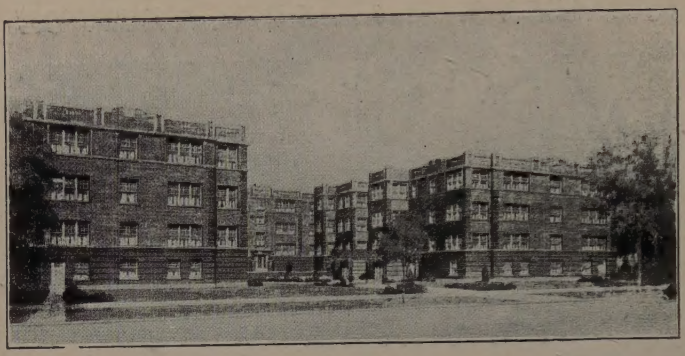

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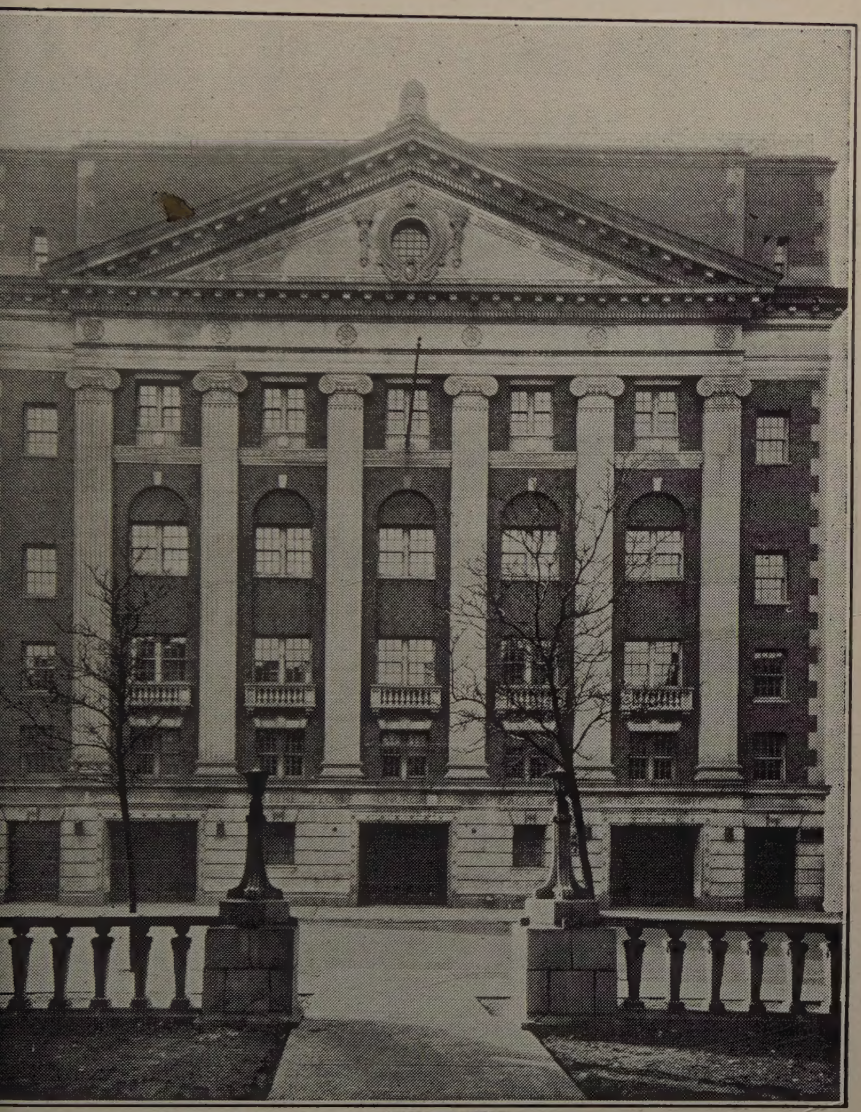

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

Dr. Preston Bradley, Pastor of The Peoples Church, Chicago

THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume X Chicago, Ill., August, 1933 Number 5

MEDITATION

"For every one of these years, infinite Love, we are grateful. For every exultant hour, for every cellar of defeat, for every friend and for those whose friendship turned cold and the ways parted for life, when we look back this day through the sunshine and through the shadow, through the mist and the fog, through all of memory's haunting lane, we are glad for every hour of it.

And now, as we come to that moment in the life of our church, this church which is life of our life, soul of our soul, being of our being—why, we watched it grow from those little beginnings of yesteryear until today for every life that has come within the influence of its heart, for the countless thousands that have been helped and cheered along life's highway, for all those myriads of homes where we have stood with those who were passing through the deep, deep valley of grief, and for those moments of joy and happiness when we have stood with their young people and spoken words that united them in the pilgrimage of life, for all of these, we are grateful.

We would ask, from the very depths of our hearts this morning thy divine forgetfulness where we have failed, and there have been failures, many, many of them. This morning, wherever the radiance of this service may go, to every sick heart that is here, may the summer dawn and the memories come of the past association, but when the storm comes and the sea becomes rough and the tempest roars and the hurricane breaks, every life can have that poise and that peace and that strength which comes from a deep understanding of thy love.

To every officer, to every member, to our official family, to our choir, to our ushers, everyone, may the blessings of peace and happiness be theirs. To every far flung home today that we shall never know, firesides that we shall never visit, hands that we shall never clasp, voices that we shall never hear where we have only been a voice, may they too be inspired and encouraged because of what this church in these times has tried to be to everyone."

"WHY I STAY IN THE MINISTRY"

Sermon By Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, June 11. 1933

"It hardly seems possible to me that I have been for twenty-one years preaching in this pulpit—over two decades of my life have been spent with you. It seems, sometimes, all the more phenomenal to me when I think of what statistics prove about Chicago clergymen, and that is this: the statistics of the Chicago Church Federation show that the average duration of a ministry in a Chicago pulpit is only seven years; that a man who faces the challenge of a city pulpit can anticipate, under this law of average, only seven years of location. Now that I have passed three times those seven years, the psychology of it, were I to consider the sum of the actual years, would be rather antagonistic to the philosophy that I embrace of getting old. I don't like to dwell upon these past two decades because when we begin to think about the past it is somewhat indicative that we are beginning to think of ourselves as old, and I am not, and I refuse to entertain any such idea. I was not very old when I came to this church, only twenty-four, and I have served twenty-one years with you and find myself standing upon the threshold of what I hope will be the greatest period of my ministry.

I am not going to sermonize about these past twenty-one years. I don't want to do it for several reasons. The primary reason is that it is too hot for sermonization. (Laughter) I am reminded of what Mark Twain said about the weather, that everybody talked continually about the weather, but no one did anything about it. So, today, I would like to predicate what I have to say and what I hope to do about things in the future that is to come.

When I think of what has happened to the world in twenty-one years, and that I have been privileged to occupy an interpretive position during the entire period of that which did happen to humanity. When I came to this pulpit I was a young man just out of college, practically, knowing a great deal more than I have ever known since. I knew much more the first five years of my ministry than I have ever known in the last fifteen—much more. I am just beginning to realize how little we do know after all, and to put into practice that oldest adage that I can think of at the moment that properly characterizes an intelligent person, a person who is critically intelligent, when it says: 'All things I thought I knew, but now confess the more I know, I know I know the less.' That's the beginning of wisdom. That's the most intelligent point of view that it is possible for me to take.

When I came to this pulpit twenty-one years ago, it was a different world than today, obviously. Theodore Roosevelt was President of the United States. The Kaiser was upon the throne of Germany in all the glory of militarism. The Czar of Russia was in command of Russia. There was no revolution. There was no war. The world felt that it had so internationalized religion, and art, and education, that war would be forever impossible again. It was an era of assurance; we thought we had arrived. I see a man before me in this audience today who heard that first sermon that I preached in this church. One of the choicest things of my ministry are these long friendships and associations of ours, and they probably know somewhat of that enthusiasm and buoyancy which they heard in

those days as to where civilization had arrived.

I was in good company, for you remember one of the greatest orators which Chicago ever had, and a constant inspiration to me, Dr. Frank W. Gunsaulus, when I would go to the very top row of the balcony in the Auditorium Theater to see him walk out to his pulpit. His hair was black, in those days; he stood six feet one inch and he looked like a Greek god, and to see him stand in the midst of one of those perorations, the finest the western world has ever heard. Dr. Gunsaulus was out on a lecture trip and his lecture was a thesis that there would be no more wars because the world had internationalized its art, its music, its finance, all of these things, and there would never be another war. Dr. Gunsaulus gave that lecture the last time on July 28th, 1914, and the biggest war in the history of the world broke loose four days later!

Now, that was the kind of an age that I started in with my ministry, and then I had only been in this pulpit for two years until 1914 rolled around and all of us lost our reason, and went mad, and the world went mad, and when I look back and think of that madness and the part which I had in it. I humble myself in sackcloth and in ashes that I ever raised my voice, or gave my influence to the propaganda of the continuity of a war of hate and rivalry between my fellowmen. I did it, I acknowledge it to you, but I am sorry, for none of us, except a few, none of us saw then that in the first decade of my ministry we were entering into a period of world hatred that would bankrupt, almost to the extent of lack of recovery, civilization. That's what it did. And so, the first decade of my ministry was largely covered by passing through that intense era that I shall only intimate and not recall.

Then began the last decade, these past ten years. During these twenty-one years I have lived through such vast vicissitudes and attitudes toward the philosophy of religion that one, to remain even in the pulpit these days, must have a validation for his thesis that is based upon intense loyalty to his cause and devotion to his point of view.

One of my colleagues, Doctor Lloyd Cassel Douglas, after thirty years in the ministry, has resigned after three great pastorates, one in Dayton, Ohio, at the University of Ann Arbor, at the First Congregational Church of Los Angeles, and his closing pastorate in the great United American Church in Montreal. When I saw his article 'Why I Quit the Ministry' I read every word of it carefully and I am quite frank to say to you that I am most discouraged with the attitude taken by Doctor Douglas, for in that article,—which I hope, because of its journalistic character, was given a dynamic sensitiveness that does not really represent the fundamental point of view of Dr. Douglas—when I read that article, after twenty-one years of my own ministry, I could find very little sympathy or very little in harmony with Dr. Douglas' point of view as to why he was leaving the ministry.

His thesis seems to be that the artificial relationships which frequently exist between a pastor and his people, due to the condescension and demand made upon him by good people who desire to help and be kind, creates implied obligations which destroy a genuineness in that ministerial relationship with his people and with what he has to say. In other words, there is an implied attitude on the part of the people of a church that they have a possessiveness in regard to their pastor and they feel that he is their property and it is possible for them, more often by innuendo than by direct action, to so out-

line his own activity and his own point of view, that his own heart becomes broken under such a circumstance. I am sorry that any minister has found that to be the relationship in his pastorate. I never have. In my twenty-one years, never except once, has any member of the Board of Trustees of this church ever come to me and said: 'Dr. Bradley, you will have to stop saying what you are saying about certain things in the pulpit! That happened just once, and once only in the twenty-one years. Certainly one who is sensitive at all and who tries to think at all about the problems of life and religion is going to say many things that his board of trustees and members will not agree with. I do not suppose that there is a single member of our Board of Trustees that ever entirely agrees with one whole sermon that I preach. If they did, I should think something was the matter with the sermon, because the fact of the matter is that it is only when we can have an interchange of ideas, and only by disagreements, and only in variety of opinions, that we ever arrive anywhere, is it not? But I have been so blessed, and I publicly acknowledge it and pay tribute to the kindness and considerateness of the people of this church, that I can count the unfortunate experiences on the fingers of one hand. Now, so much for the relationship that I have borne for these twenty-one years.

I have watched two separate things happen to religion in the twenty-one years. The first thing in religion was the old controversy within the Christian fold of religion about fundamentalism and modernism. Now, I never remember the time when I did not want to preach. Never. I always liked to go and hear preachers and when I was a little boy I used to tag them around. I think now, when I look back, part of it was because most of them talked to me, and I just love to talk—I have never recovered from that. My mother told me that I started to talk rather early and I probably will keep it up rather late. I never remember the time when I did not want to be a preacher. I was not definite as to what kind of preaching, theology, or what kind, but the whole romance of preaching appealed to me, and it does yet vitally. On Sunday afternoons, as a little boy, I used to go with my sister and the neighborhood children to the cemetery where they had a monument which had an open bible on it, and I would line up my sister and the neighborhood children, the dogs and the dolls, and standing behind that monument and the open bible I would preach to them.

I have always loved the ministry but I could not quite accept certain things that ministers probably ought to accept in order to remain an influence in the orthodox attitude of religion. In my High school days liberalizing influences came into my life. A magazine called 'Life' and another one, that over twenty-five, yes twenty-eight, oh, more than that, thirty years ago liberalizing influences came into my life, and when I went on into a denominational college to study for the ministry I found myself torn between my intellectual integrity, my emotional response and my professional love. I never wanted to leave the ministry, I always wanted to remain in it and wanted to be a preacher, but I never could accept the finality of religion expressed in terms of a creed, and consequently I had to become a stranger and lonely. For many years of my life I never knew anything but loneliness in the ministry. I was taking a distinct point of view. I was standing alone. I did not fit into the orthodox religion of Christianity. I loved the bible, I loved the thought of God, no

an in this service, or listening
n the air, has a deeper appreciaon for the personality and spir- of the poet peasant carpenter f Galilee than do I. When I ead church history of the ages nd when I saw how men had aken the simple, fundamental ruths of human morality touchd by the sacred idealism of a eautiful life and brought it own to the territory of creeds nd dogmas and isms, I knew that was not for me. I knew that would have been much more espectable, for I never could be modernist and remain in the rthodox church. I could not be modernist, I am a liberalist nd a liberal, I am not a modernst, and even unto this day while here is a great deal of talk aout church unity and all the est of it, it means a certain kind f church unity—Lutherans and Baptists and Presbyterians and iberal Jews, for orthodox Chrisans always patronize liberal ews, and they have no difficulty occupying pulpits and platorms with the modernist Chrisans. They are doing it all the me and I glory in it, but you ill see that up to a certain oint the religious Liberal is not ccepted, while the religious odernist is.

Dr. Harry Emerson Fosdick, ho is a religious modernist, is n example of what I mean. Dr. harles W. Gilkey of the Univerity Chapel is an example of hat I mean. Men of that type re accepted on the basis of their eligious philosophy in the ealms of social and educational pportunity, but go one step furher and see what happens! eave the confines of respectabily and see what happens! My ear friend, Dr. Fosdick is reaching this morning in a caedral costing millions of dolars, not one dollar of which he ver had a single hour's worry bout, for it was largely the gift f Mr. John D. Rockefeller. Dr. osdick as a modernist in religion stands today in that great cathedral of modernism, and Dr. Fosdick, and any other religious liberal within the fold of a certain type, is safe and secure until he extends his modernism from the field of religion and and purely speculative philosophy and puts it over into the field of human need and human suffering, and economic tragedy, and industrial iniquity, and the sin and cure of poverty, and then you are getting the reaction that I have had to face. That's what I mean!

No one will ever care about you as long as you play safe in theology, as long as you are a liberal and a modernist, but it is when you take this old world of ours, as I have tried to do in my little way for twenty-one years, when you take this old world of ours, this world with poverty, which, in my point of view is a disease and a sin and a disgrace to our civilization, and the Christian ministers of the pulpits, and the Jewish rabbis of the synagogue ought to be spending more time in making this world the Kingdom of God than speculating with bromidic platitudes about some other world after we are all dead.

I see in this past decade and these last four or five years the thing happening that spurs me on to the next twenty-one years, hoping and praying that I can do better and finer work, that I shall have the health, strength, spirit and mind to keep my courage. **I Want To Keep My Courage Above Everything Else, I Don't Want To Lose That. I Don't Want To Lose or Surrender the Leadership Which I Have Had To Fight For.** For the vast groups in the Middle West and the hundreds keeping the church this morning and the millions on the radio, I don't want to lose my courage. I believe the greatest asset and the reason why I am staying in the ministry in an age like this is to be a constant source of courage to those who

have lost the way and those who are having a hard time, and those in difficulties and worry and depression. I can see a renaissance in these past two or three months, the spirit of renaissance is coming down upon us, and shame, shame upon that group or any other range of interests who are trying to belittle the constructive work that is being done in Washington to meet these problems of economics, industry and unemployment by attacking the President on the basis that he is being dictated to by a 'brain trust.' Well, thank God, the hour has come at last in the United States when somebody is beginning to pay attention to somebody with BRAINS! As far as I am personally concerned, I would rather be run by a brain trust than I would by a blockhead trust! Every man that Franklin Roosevelt surrounds himself with, every university professor, every educator, every scientist every economist, I think will do just about as much of a good job in getting us out of poverty and unemployment and all the rest, as these cloistered men who have had the protection for these years that have passed. I would rather take Professor Morley's opinion on economics than I would Sam Insull's, or anybody connected with him!

Now, what's happening? They say it is a 'brain trust.' Well, I am glad of that. Let's see what brains will do rather than this rugged individualism that we have talked about. During the last decade we, who tried to be yonder-minded, saw it coming. Why, this unrestricted and unregulated financial sphere, when one man or group of men through the system of interlocking directorates could control every public necessity, every utility, and every necessity of the American people. What was the ultimate for a system like that? There could not be anything but a smash-up—it had to come. Now we are trying to avoid, by the use of brains, by the use of science in economies and sanity, by the use of true values, and along with that I am seeing the dawn of some other dreams in this decade. Why has not America got to face this problem of unemployment insurance? Do you think we can continue this private charity business much longer? Are the American people going to practice the dole of charity, as we have been compelled to do for the past three or four years? We have got to face this problem and we have got to face that of old age pensions and unemployment insurance. Just as I have been saying for the past few years that a man can get everything in the world insured, even his little finger nail, and there is no bona fide reason why he cannot have his job insured. If we had had sense enough, with more brains, ten years ago, we would have solved more of it than we have.

Why am I staying in the ministry? First, because I love you, I love the Peoples Church of Chicago, it is everything in the world to me. In some particulars I am disappointed. The financial tragedy is one of the greatest of my life. To build this institution and then at the very moment of success to find everything failing, rents, incomes, tenants leaving, carrying charges and everything else going, and to carry the burden of this great institution has been almost more than I could bear. And one reason Dr. Douglas gave for leaving the ministry was because the people expected him to be a businessman and he was a minister and not a business man. Now, I am not a businessman, I know very little about business, I rather feel that it is not my job, I am trying to meet the responsibility of my pulpit and that's my job.

Something that I am looking forward to in the next twenty-

one years—let's raise it and make it thirty years, for I would like to make it a half century. The reason I am staying in the ministry is because I went through a decade of war and religious antagonisms when men and women were fighting fundamentalism and modernism and now while there is this great depressive spirit settling down upon us. We are now upon the threshold of another decade and all the things I have given my life to, the philosophy I have tried to bring to you, the inspiration that I have tried to be to you, I am finding encouragement for today! There is a new dawn! There is a new day- Liberalism is abroad! No man today in all the world, in all this country, not a man who is right need be afraid of anything. The men and women today in America who are afraid are the men and women who are wrong! Every financier that has been crooked, he's the man that is trembling this morning, he does not know where the lightning will strike next! That is the new day! The only men and women that dare be discouraged or disheartened today are the ones that cannot stand the light! **Liberalism Is Abroad, A New World Is In the Making and I Want To Have the Next Twenty-five Years With It!** I want to keep my religion, respect this earth and honor my God on that basis. I want human hearts everywhere, who come in touch with this institution, to be able to say: 'I have another hold on life now, a firmer grip.'

I was inspired this morning when I came into this pulpit to learn that a young man in this choir is entering the university this fall to study for the liberal ministry. Two young men from this congregation this year, and this young man makes three. Three this year are going out into the liberal ministry from the Peoples Church of Chicago! Is that worth something to you and to me? And the thousands and hundreds of letters which I have had from our shut-ins, the sick, the lame and the blind, people I have never seen! Inspiration? Is that worth anything to me?

In this concluding moment I want to thank all of you, every one of you, for the splendid manner in which you have helped me all winter long, the great congregations, the members of the choir, every one of them, who have co-operated so splendidly. Mr. Abernethy and Mr. Flandorf, and all the ushers, the young people, everyone connected with the Church, my very great appreciation for all you have done. Now it is all over, the last sermon for the year has been preached, the last word has been spoken and I am going to wish, to pray for everyone of you a summer of happiness, of rest and of peace. There is so much in my heart I would like to say, so much, but I am sure that you will take the will for the expression. You have been so kind, so splendid and so fine and I want to thank you with all my heart!

THE GARDEN

Let us build us a little garden
And fence it all in with care;
Plant in each nook and corner
Some kindness that others may share.

And when we are weary with heartaches,
And burdens seem too great to bear,
We may open the gate of the garden,
And rest in contentment there.

Mrs. George Leap,
Ft. Pierre, S. D.

In Friendship Found

What we find in our friends depends in great part on what we are in ourselves.—Torrey.

SUMMER ACTIVITIES

On July 3rd Dr. Bradley was invited to deliver the funeral address for one of the oldest citizens of the arrowhead country—Mr. Thaddeus Wheeler—long a resident of Tower, Minnesota. Mr. Wheeler served his community in many official positions and was honored by all. The services were held in the high school auditorium which was packed to overflowing. Rev. Bull—pastor of St. James Presbyterian church assisted in the service which was attended by people of all creeds and faiths. Dr. Bradley and Mr. Wheeler had been friends for many years. Mr. Wheeler was an ardent radio listener of our pastor, Interment was in Lake Side cemetery which overlooks the lovely waters of beautiful Lake Vermilion which Mr. Wheeler loved so well.

Dr. Bradley was invited again this year to deliver the 4th of July address for the celebration held at Tower, Minnesota. This is the 16th time that he has given this address. It was an old fashioned 4th of July ushered in by the firing of the cannon at dawn. A parade, all sorts of races and events including the always interesting Indian Pow-wow. The Indian residents around the shores of Lake Vermilion adorn themselves in their native regalia and give their tribal dances. Dr. Bradley's address was given at 11:00 o'clock before an audience of 2000. Mr. and Mrs. Walter H. Hermsdorf and daughter Ruth-Ann of our church, and Mr. and Mrs. Grant M. Johnson of our choir, were guests of Dr. and Mrs. Bradley for the occasion.

On Sunday morning, July 16th, Dr. Bradley preached on "The Progress of Religion" in the First Presbyterian church of Hibbing, Minnesota. For several years our pastor has given this church one Sunday of his vacation. A large audience composed of all creeds from the city was present. The boys of the Civilian Conservation Camp located near Hibbing attended in a body. After the service Dr. Bradley spoke especially to the boys of the C. C. C. in the church parlors.

The old Settlers Picnic of the Iron Range of northern Minnesota met this year on July 20th at Ely, Minnesota. All who have lived 20 years or more on the range are invited to membership. Dr. Bradley spoke twice before the gathering this year—once in the afternoon and at the banquet held in the memorial building in the evening. We renewed our friendship with many old friends.

On Saturday evening, July 22, Dr. Bradley was unusually honored by the conservationists of the city of Tower and the community where we have spent so many happy summers. On that evening over 100 men gathered and organized a chapter of the Izaak Walton League of America. As a surprise to Dr. Bradley the members voted to call the chapter the Preston Bradley chapter of Tower. The president of the arrowhead division presided at the meeting: Dr. Bradley is the National President of the League and the Tower chapter seemed glad to have their National President as their friend and neighbor. The chapter has adopted a program of intense conservation activity.

—G. T. B.

WHAT IS ART?

Most of us would be better off if we studied art outdoors. If we have the eyes to see and the sense to appreciate, we can live in an art museum every day of our lives. Do we appreciate the clouds, in majestic formation, as they slide by? Do we realize that trees, bare or in leaf, are an hourly stimulus for those who

have learned to see beauty in line and form and fitness?

The tower of a skyscraper lifts itself toward the stars and is as noble as a mountain. A workman crouches beside a railway track, welding rails with a flame brighter than daylight, and presenting a scene that few artists can approximate on canvas. A huge truck pounds over the cobblestone pavement, impressive because it suggests brute mass and power.

Artists paint pictures because they wish to make a record of what they see and feel. It is fine to appreciate the technique of the artist, to have a true understanding of the height of his genius. But it is better to be something of an artist oneself and to enjoy beauty every day—on the way to work, at work, at home, in the garden, on one's own street, in the woods, in the fields. What each sees depends upon himself.

Art Life.

KINSHIP

When the lights come out in the little homes,
Red in the dim dusk-fall,
And over the purpling water comes
A loon's long, lingering call.

When there is a whisper above the swale
Where the moss is deep and green,
And a gray wind tells to the blue hare-bells
The things that the stars have seen.

When white-piled peace laps the little homes
Where wait the paternal pines,
And Boreas clings to a hill that sings
The gold of its hidden mines.

Tonight and tomorrow laugh for me
In the pungent plumes of the pine,
In the glow that gladdens the northland's heart,
In the song that is warm in mine.

For I claim kinship with oak and pine,
The deer and his lordly brother;
Where the king moose goes
Down the drifted snows,
And the whole round earth's my mother.

Edmar Chapman,
(All rights reserved.)

THE YOUNG PEOPLES CLUB

The Young Peoples Club of The Peoples Church brought one of its most successful seasons to a close Tuesday evening, June 6th, with a surprise dinner in Channing Hall, honoring our president, Kenneth Ball.

The dinner was prepared by club members with the help of Mrs. Tuck and Mrs. Koch, and was served at tables which had been joined to form the letter K. Thirty members were present and we had two very distinguished guests—Mr. and Mrs. Harrison of the church. Dr. Bradley was unable to attend on account of a previous engagement in Milwaukee but his presence was felt through a letter which was addressed to Kenneth and read to the club by Mrs. Harrison. After dinner we held a short business meeting and then adjourned for dancing and visiting. We felt especially pleased in having the Harrisons remain with us for the evening. Every member cooperated to make the occasion a great success and I am sure that the expression of happiness on Kenneth's face will never be forgotten.

We try to keep our program of activities well-rounded and we did unusually well this year. For those who were interested in sports we had a Toboggan Party at Medinah Country Club, two Splash Parties at the New Lawrence Hotel, and a Roller Skating Party. For the more intellectual-

ly inclined we had several interesting Travel Talks on Knowing Illinois, Rainier National Park, and a Travelogue Around the World. The big events on our social calendar were a Winter Acceptance Dance for new members held last December and our Carnival Night in May when everyone came in costume. After most of our regular meetings we served light refreshments and visited together informally. On May 2nd we had initiation for those who had become members of the club since January.

Kenneth has always been desirious of having the parents of the young people in our club and friends of the church interested in our club, too, so this winter we had a series of Card and Bunco Parties on Friday evenings and encouraged the attendance of the older folks to these parties. There was a prize for each table and refreshments were served. We had many compliments on them which proved that they were a success.

Although the club does not meet again formally until October 3rd, we are planning to have several Beach Parties, an all day outing to the Dunes, and an evening at a Century of Progress during the summer months.

Anna Koch.

DR. BRADLEY CHRISTENED THE FOLLOWING CHILDREN ON EASTER AFTERNOON

Robert Bertram Lengauer, son of Mr. and Mrs. Roman Lengauer

Joyce Jeannette Greening, daughter of Mr. and Mrs. Christian N. Greening

Edward Peters, son of Mr. and Mrs. Edward Peters

Robert Paul Reik, son of Mr. and Mrs. Leslie Reik

Russell David Reik, son of Mr. and Mrs. Leslie Reik

Warren Lee Fabel, son of Mr. and Mrs. Russell Fabel

Glenn LeRoy Lorenz, Jr., son of Mr. and Mrs. Glenn LeRoy Lorenz

Renee Beverly Peters, daughter of Mr. and Mrs. Burnell Peters

Janis Marlene Peters, daughter of Mr. and Mrs. Burnell Peters.

The Peoples Church publicly welcomed the following members June 11th:

Mrs. Johanna Frederickson, 3336 N. Harding Avenue

Mrs. Genevieve Funck, 2335 Commonwealth Avenue

Miss Leone E. Griffis, 5007 North Hermitage Avenue

Mr. Logan F. Hackman, 33 S. Clark Street (from the United Presbyterian Church, Sparta, Illinois.)

Mr. and Mrs. Carl I. Henrikson, 141 North Lockwood Avenue

Mrs. Catherine Stang, 2124 North Clark Street

Miss Ann Thompson, 4940 Winthrop Avenue

Mr. John Bryant Watson, 4706 Winthrop Avenue

Miss Virginia Weber, 2033 Greenleaf Avenue

Miss M. K. Zink, 4758 Kenmore Avenue (from First Evangelical Lutheran Church, Greensboro, N. C.

Mrs. Louise Banning, 3000 Sheridan Road

Miss Pauline Kelley, 1036 N. Dearborn Street

Mrs. Jane E. Scott, 4621 Sheridan Road.

THE BAZAAR

Plans are already well under way for the Annual Bazaar to be held next November, under the auspices of the Woman's Club. All affiliated organizations and every member and friend of the Peoples Church are earnestly urged by Dr. Bradley to co-operate. In the past, our bazaars have been notably successful, due in no small part, to the hearty assistance sent to us, in the form of donations, by the radio congregation. We are again appealing to that same generosity this coming season.

(Continued on Page 21)

The Antioch Chalice

ANTIOCH CHALICE

Dr. Allen D. Albert, assistant to President Dawes at the World's Fair, wrote the following article.

The central object of the Hall of Religions—and perhaps of the entire Century of Progress Exposition—will be the Great Chalice of Antioch. This incomparable treasure will thus be offered to the view of Americans for the first time at the Chicago Exposition. It has been made available under the friendly interest of Professor A. T. Olmstead, of the Oriental Institute at the University of Chicago. The committee has arranged that there shall be no charge of admission to see it and that no manufacturer of souvenirs shall be allowed in any wise to commercialize it.

Many readers of this magazine have heard lectures upon this relic, and all should know that there is a division of opinion as to the century in which it was produced. Some eminent archeologists date it "not later than the third or fourth century" and others, equally eminent, hold that it is clearly a product of the first century of the Christian era.

For the benefit of readers who have not heard definitely of the Chalice, it is appropriate that I should signify in what its surpassing interest consists. It is a cup lately dug from the ruins of the great Christian temple of Antioch; a cup regarded by the ancients as so precious that it has been encased in a silver holder. The vessel is in the form of the Passover Cup commonly used by the Jews of the time of Christ, such a cup as the early church almost certainly employed in celebration of the Holy Communion. The mind is caught up by the whirl of possibilities which such a find suggests. It is enough for us to consider that beyond question this vessel was used by early fathers in the church.

The casing is in itself a treasure of extraordinary appeal to all Christians of all lands, for it presents in relief what are quite evidently portraits of the authors of the New Testament and two representations of Christ, one as a mature but still a young man, beardless, spiritual, dignified, and clothed in a toga, and the other of Christ as a youth. Below Him are Peter and Paul. At His side are James and Thaddeus. Next Paul is seated Andrew, while about the boy Christ are the four Evangelists, Luke, Mark, John and Matthew, with a fifth personage, James the Greater, in a position corresponding to that of Andrew in the first scene. Certain scratched drawings called graffiti on the chairs of the personages seem to have been made by one of the early custodians, who may have felt that the identity might be lost with the death and disappearance of those who knew them originally. On the chair of Peter, for example, is scratched a pair of crossed keys and on that of Matthew are scratched an arch and a coin. James, the son of Zebedee, is portrayed as a young man forceful and enthusiastic, while Luke is shown as a physician and a Greek, and James, the brother of the Lord, as an ascetic who wore only thin linen in winter and summer.

Probably no single object in all the Exposition will hold more attention than this glamorous and beautiful chalice, which presents to us more nearly than any other Christian relic in existence the portraits of the Master and those who sat at His feet through the fleeting two years of His ministry.

Here and Now

I must learn to enjoy life by the way, for the Kingdom of Heaven is within us, and unless we find goodness in life from day to day, it will not appear to us at the end.—Arthur E. Morgan.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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THE BAZAAR

(Continued from Page 16)

Salable articles of all kinds will be deeply appreciated, but the following are especially requested: fancy goods, quilts, aprons, pillows and pillow slips, towels, handkerchiefs, men's accessories, dolls, kitchen equipment, foodstuffs and white elephants. Donations may be sent to the church office at any time.

YOUR APPRECIATION AND OURS

The Peoples Church of Chicago is under a heavy expense twelve months in the year. During the period of the vacation the income is necessarily cut down considerable. All of our pledges are made on the yearly basis and it would relieve matters a great deal if all would send their weekly and monthly contributions directly to the treasurer at the church office. The church office remains open during the summer months. All of those who so kindly pledged to the "Summer Fund" will assist the treasurer very much if they will kindly send their contributions at once. By co-operating with us in these matters we are all encouraged and the devitalizing worry concerning money affairs is lessened. We have outstanding accounts that must be met and if all would help, the burden would become lighter. Will you not send in your pledges and contributions just the same as though church were in session? A summer donation from those who are regular contributors or have made no pledge would be appreciated.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seat-holder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

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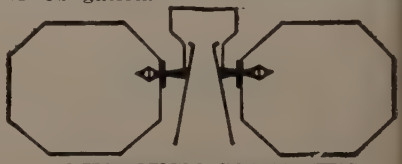

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